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## CHRISTIAN CONFIDENCE.

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CHRISTIAN EICHENBERGER



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## *CHRISTIAN CONFIDENCE.*

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## S E R M O N,

OCCASIONED BY THE DEATH OF

MR. MATTHEW JACKSON,

WHO DEPARTED THIS LIFE, DECEMBER 22, 1792,  
IN THE NINETY-FOURTH YEAR OF HIS AGE.

PREACHED AT

BETHNAL GREEN, DECEMBER 30.

BY JOHN KELLO.

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## CHRISTIAN COMMUNION.

## ИОМЯЛ

10 ИТАЛІЯ ЗАЧУДЛІВО

Mr MATTHEW JACKSON



THE CHINESE GREEN December 20.

## ОЗИЕХ ИНОХ ЧЕ

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AOGHSA

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## CHRISTIAN CONFIDENCE.

PSALM ix. 10.

AND THEY THAT KNOW THY NAME, WILL PUT  
THEIR TRUST IN THEE: FOR THOU, LORD,  
HAST NOT FORSAKEN THEM THAT SEEK THEE.

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THE truths and discoveries of the gospel are of the utmost moment and importance to the sinful posterity of *Adam*. These are the only foundations on which we can build our hopes: and from these alone can we derive any spiritual encouragement or comfort. Blessed be God! they are clearly revealed, they are amply confirmed, and strongly recommended

mended to our regard. The LORD himself speaks to us: and his voice proclaims the richest grace. He speaks to us by the revelation of his word—by the intimations of his Spirit—and by the experience of his own people. These unite this day in calling our attention to the words of the text—words that I have read in compliance with the request, the repeated request of that eminent Christian, that aged member of this church, whose mortal remains some of us, in the course of the past week, have seen deposited in the cold and silent grave. An experience of divine grace—a personal acquaintance with its riches, power and sufficiency, induced him to bear this testimony to the goodness of God. Oh that it may prove an excitement to us! And that when the time of our dissolution draws nigh, from a like review, we may be enabled to give a similar witness for God!

Although the occasion on which this Psalm was penned, and the meaning of its title,

title, are uncertain, yet its contents shew the design of *David* in it. This was, to celebrate the divine goodness that had been displayed in enabling him to triumph over his enemies—and to recommend a gracious God to the esteem and dependence of others. Accordingly, after mentioning the glorious salvation he had obtained, and the resolutions of his soul respecting the testimonies of gratitude to the God who effected it, he recommends the sufficiency of God to the dependence of his people, and represents the influence that an acquaintance with him would have on the soul. Had the Lord interposed for him? Had he executed his judgments in the destruction of his servant's enemies? He is the unchanging God, and will avenge the cause of the righteous still. Verse 7. “But the **LORD** shall endure for ever; he hath prepared his throne for judgment.” Had he sought security and safety from the Lord, in a time of trouble and threatening danger? Had he experienced his grace in screening him from all the evils, to which in the

time of trial, he had been exposed? Such grace was yet ready to be manifested, and the character of God secured its communication. Verse 9. "The **LORD** also will be a refuge for the oppressed: a refuge in times of trouble." The present life is a season for trouble: the present world is a place for it: troubles of various kinds here attend, and here try us. "Man," says the inspired writer, "is born to trouble, as the sparks fly upward," Job v. 7. But JEHOVAH is the refuge of his people; and, resorting to him, they obtain that support, preservation, and deliverance, they need. Such a revelation of divine grace demands a suitable improvement. It ought to affect the hearts of those to whom it is made; yea a proper acquaintance with it will be discovered by the frame and disposition of the soul that attains it. "And they that know thy name, will put their trust in thee: for thou, **LORD**, hast not forsaken them that seek thee." This is the subject that now demands our attention, and which I shall endeavour to improve,

prove, to our mutual spiritual advantage, on the present solemn occasion, by considering it as containing

THE TESTIMONY OF A DYING BELIEVER TO THE GRACE AND FAITHFULNESS OF A COVENANT GOD.

By divine assistance, I shall endeavour to set before you,

I. The character and description of the persons that are made partakers of special grace.

II. The spiritual exercise in which they are engaged.

III. The glorious encouragement they have to animate them in this spiritual exercise. A few thoughts for the illustration of these things shall lead to some application. And through the whole, I shall aim to respect the occasion of our attending to this passage. I am to shew,

I. What is contained in the character given in my text: or how they are described who are the partakers of saving grace. They are such as “ Know the name of the **LORD**.”

Happy attainment indeed! A privilege that cannot be sufficiently valued, or too strongly desired! Here the application of saving grace begins: and this is the introduction to glorious discoveries, important exercises, and exalted delights. To know, love, and praise the name of God, is the employment of the heavenly inhabitants. These see the wonders of his name—they are affected with the glories contained in it—their joys arise from an immediate view of it—and this affords them matter of unceasing praise. Blessed be God! it is an attainment not confined to heaven. There are many discoveries of the “ **LORD**’s name” made to the children of men: and so far does divine grace remove that ignorance and darkness in which all are by nature involved,

volved, that, of some it may truly be said,  
“ They know the name of the L ORD.”

Two inquiries may here be made, viz.  
What is meant by the name of the  
L ORD? And what is the nature of a  
saving knowledge of this name?

i. What are we to understand by the  
name of the L ORD, the knowledge of  
which is attained by his people?

The term is variously used in the sa-  
cred writings. In the text it may in-  
tend,

The manifestation that God makes of  
himself in the person and mediation of  
the Lord Jesus Christ. Sinners may know  
much of the perfections of God, and spell  
out much of his glory, by a contempla-  
tion of his works; but to obtain sal-  
vation, they must know his name in Christ,  
and converse with him in and through  
the Mediator. The whole gospel is a

display of this name of the **LORD**. This is the means appointed to communicate the true knowledge of it; and it is made effectual for imparting this blessing to sinners. Considering this expression, as particularly relating to the discoveries of himself made by God in the Redeemer, his name may be variously interpreted.

He is the God of providence and grace. Thus is he celebrated by the Psalmist. As the God of providence, he restrained the power of his enemies, subdued them before him, and effected his temporal salvation.—As the God of grace, he was the refuge of his soul; and the supplier of all his spiritual wants. The same name he still bears, and by the same character does he now reveal himself to his people. As the God of providence, he directs all their present concerns—sends the prosperity he sees proper for them—measures out all their afflictions—removes these when his designed end is accomplished—appoints the bounds

bounds of their habitations in the present world—and orders the time, the means, and all the circumstances, attending their departure from it. “ My times,” said *David*, “ are in thy hand” —Psalm xxxi. 15. As the God of grace, he pardons their repeated iniquities—continues them in his love—communicates all spiritual supplies—animates them with soul - consolations and joys—promotes their welfare by every dispensation—and at length seats them on thrones of everlasting glory. What a precious name of our God is this ! Connected with it is,

His name as a covenant God. Such he is to every believer in the Lord Jesus Christ. It is his own promise, Jer. xxxi. 33.—“ I will be their God, and they shall be my people.” What tongue can tell, what heart can conceive, the blessedness contained in this relation ! It is a blessedness which heaven alone can fully discover. Those who are interested in it have all divine perfections engaged

engaged for them, and all divine promises secured to them : God is and will be their everlasting portion : and the immediate enjoyment of Father, Son and Spirit shall be their eternal felicity. Psalm cxliv. 15.

—“*Yea, happy is that people whose God is the L ORD.*” This is the grand privilege of the gospel-covenant : and a very comprehensive one it is. It contains all things—it ensures all blessings—it will satisfy the most enlarged desires of the soul for ever. Other things might here have been mentioned ; but I must pass on.

2. What is the nature of that knowledge of God’s name which characterizes the persons mentioned in the text ?

Glorious as this “name of the L ORD” is, we can derive no benefit or comfort from it, unless we be brought to *know* it. The promise of grace that has been already quoted, is followed with another precious declaration, Jer. xxxi. 34.—

“ They

"They shall all know me, from the least of them to the greatest of them, saith the **LORD**."

This knowledge of the **LORD**'s name is not speculative, but spiritual. It is attained by the teaching of the Holy Spirit. He opens the understandings of sinners, and causes them to discern the glories of his name. This was the substance of Christ's promise. John xvi. 14.—"He shall glorify me, for he shall receive of mine, and shall shew it unto you." It is impossible for any to obtain this knowledge without the illumination of the blessed Spirit. Ministers cannot impart it—godly friends cannot communicate it—yea, the discoveries and ordinances of the gospel can never infuse it into a soul, unless they be attended with a divine influence. 1 Cor. ii. 14.—"But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Compare this

this with 2 Cor. iv. 6. "For God who commanded the light to shine out of darkness, hath shined in our hearts *to give* the light of the knowledge of the glory of God, in the face of Jesus Christ." When this grace has been displayed, glorious manifestations have broken in upon the soul. It has seen what was utterly concealed from it before—it has felt that to which it was a stranger before. For,

This knowledge is influential. It does not leave the man unaffected, or in a careless unconcerned state. But it humbles the soul before God—it engages the heart for *him*—it enlivens the affections toward *him*—it fixes in the choice of *him*—draws forth desires after *him*—and deadens every enjoyment in comparison of his presence and love. This is to "know the name of the LORD."

I would just recommend to your notice here,

A distinction

A distinction betwixt that knowlege of God's name that excites sinners, at first, to seek his grace, and that which encourages believers, in their repeated applications to him. In their *nature* these agree: but in the *medium* of their attainment they differ. The first discovery is, by the revelation of God's word; the latter is forwarded by the soul's experience: it has *tasted* the grace of God, it has an evidence *in itself* of the truth of his name, and is thereby confirmed in its adherence to him.

I proceed to consider,

II. The spiritual exercise in which they are engaged, who “know the name of the **LORD**” or the effect this knowledge produces in them. “They that know thy name, will put their trust in thee.”

True faith is founded in knowledge. We must know the object of our confidence, before we can, with satisfaction, place our dependence on him. It was the *Apostle's* language, 2 Tim. i. 12.—

“I know

"I know whom I have believed." It was not an *unknown* Jesus, into whose hands he had committed his spiritual concerns. He had been blessed with a saving knowledge of him—a discovery of his person, his infinite merits, his faithfulness, his almighty power and grace. Hence he could add, "I am persuaded that he is able to keep that which I have committed unto him against that day." Thus a knowledge of Jehovah's name in Christ leads the soul to, and engages its trust in him. A few particulars I shall briefly mention here :

1. This trust in God may respect the salvation of the soul in general. They trust in him, they depend on him, for all saving blessings ; and his name in Christ is the only encouragement to their hope of obtaining them. In an awful and affecting condition is the convinced sinner. Sin being set home on the consciences of such, their peace is destroyed—their fears are roused—their apprehensions of divine vengeance

vengeance are strong—and the terrors of God's wrath become insupportable. In this case help can come from God alone: and the knowledge of his name will excite the soul's trust in *him*. That was a pleasing description of himself which the Lord gave to *Moses*, after he had trembled at the awful appearances on *Mount Sinai*, and dreaded the Lord's avenging his own cause, on sinning *Israel*, Exod. xxxiv. 5, 6.—“ And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.—” “ The LORD, the LORD God, merciful and gracious, long-suffering and abundant in goodness and truth.” Such is the gracious design of the gospel. It reveals the name of God to be *mercy*. And it evidences the soul's acquaintance with this name, when the mercy of God in Christ is its only dependence before him—when every other plea is renounced—and when *grace, grace* is all its cry. With this name the *publican* conversed, and he experienced its sufficiency, Luke

xviii. 13.—“ God be merciful to me a sinner !”

2. This trust may include, the committing all our concerns into God’s hand, and leaving them at his disposal. That was a pleasing and important direction which *Eliphaz* gave to *Job*, chap. v. 8. “ I would seek unto God, and unto God would I commit my cause.” Such an exercise becomes us, and is always advantageous to the soul. It thus throws off much of its present burdens from itself, upon its God—is relieved from anxious carking cares—and may expect a happy issue. This disposition of soul, is promoted by the knowledge of Jehovah’s name. His name is *wisdom*—his name is *faithfulness* and *grace*. These are engaged, in Christ, for his people, and encourage their submission to him. ‘ Where can my concerns be so safe, as in the hand of God ! or where can I leave them, but with him ! I trust in him, I submit to him, I desire to be disposed of, according

ing to his will, and cheerfully to acquiesce in his sovereign determination.' It was the language of *David*, 2 Sam. xxiv. 14.—"Let us fall now into the hand of the **LORD**, for his mercies are great"—A saving knowledge of his name will make that the language of our souls too.

3. This trust includes, the soul's rest in God when created enjoyments and comforts fail. Creatures are but streams, soon and often dried up: in them there is not any continuance. What disappointments, what chasms in our enjoyments, what interruptions to our joy and peace, do bereavements, with which we are visited, occasion! Our relief is in the Lord, and a knowledge of his name will lead us to trust in him. Amidst all present changes, he continues the same—his name is, *the all-sufficient God*—and an acquaintance with it will fix the soul's dependence on him. ' Into what a desolate and solitary state am I brought!

My nearest relations and my dearest friends are removed from me: death has deprived me of their company, converse, advice and prayers. I have only to recollect former enjoyments, and say, *they are gone*. Blessed be my God, he still lives; and has an infinite fulness to supply all my needs. To him I look—on him my expectations are fixed—and from him I hope to receive whatever is needful, whatever I can desire.'

4. This trust includes, the soul's cleaving to the **LORD**, whatever darkness attends his dispensations here. Providences, in the view even of God's own people, do not always seem to agree with his promises. To the eye of sense there appears a contradiction betwixt them: the promise speaks love, the providence breathes wrath.—So spiritual darkness sometimes comes over the soul; doubts arise, fears prevail, and all evidences of divine favour are gone. This is a season for faith: and a knowledge of Jehovah's name will excite

cite the soul's trust in him. What an evidence of this have we, in the language and resolution of *Job*, chap. xiii. 15. "Though he slay me, yet will I trust in him."—"Where can I look, but to my God?" may the believer say. "Where can I find refuge but in him? I know that from any other quarter I shall seek it in vain. I will therefore trust in him; I will cleave to him.—I look to his grace for support, under all present darkness.—I look to him to make even this trial profitable to me, and its issue the light of eternal glory to my benighted soul." In a word,

5. This trust respects the important hour of death. That is a trying season; but against all its horrors the name of the **LORD** affords relief. To commit his departing spirit into the hand of God, is a strong act of the believer's trust: But Jehovah's name, promises, and grace, abundantly warrant it. See an instance in Psalm xxxi. 5. "Into thine hand I commit my spirit: thou hast redeemed me, O

LORD God of truth." "When the soul," as a late writer expresses himself, "is hovering in the last moments of its separation; when it is just entering on another state of existence, to converse with scenes and objects, and companions, that are altogether new; what can support her, under such tremblings of thought, such fear, such anxiety, such apprehensions, but the casting of all her cares upon him, who first gave her being, who has conducted her through one stage of it, and will be always with her to guide and comfort her, in her progress through eternity?" \*

Such is the trust that is produced by the knowledge of Jehovah's name. This brings us to contemplate,

III. The glorious encouragement that believers have, to animate them in this spiritual exercise.—"For thou, LORD, hast not forsaken them that seek thee."

\* Spectator, No. 441.

Here

Here is another character or description of the people of God. "They seek him." Intimating,

That their trust is attended with a diligent use of all the means of grace. "They seek him" in the ways of his own appointment. "They seek him" in the ordinances of his house—in the various exercises of religion public and private. "They seek him," by consulting his promises—living on them—and pleading them with God. Do they seek him in vain? Their experience bears a testimony to his grace; for "He has never forsaken them." Respecting this glorious privilege, I can only observe,

I. That it does not exclude divine withdrawings. To these, real christians are subject, in this state of distance. The intimations of God's love are sometimes withheld, and the terrors of his wrath distract them: But, though he withdraw, he does not forsake; his love is the same,

when he frowns, as when he smiles, Psalm lxxxix. 33.—“*Nevertheless my loving-kindness will I not utterly take from him; nor suffer my faithfulness to fail.*” The declaration includes,

2. The constant communication of all that grace and love to them that is effectual to accomplish the purposes of their salvation. Do they trust in God, for support? This is afforded to them. Do they depend on him, to do them good? All his present dispensations are sanctified, and made instrumental to their spiritual welfare. Sometimes enlivening manifestations are afforded—spiritual joys are diffused through their souls—and they rise to a holy triumph in God. To all the people of God that truth will at length apply, Psalm cvii. 7. “And he led them forth by the right way: that they might go to a city of habitation,”

3. This privilege may be considered, as the **LORD's** answering to his name. A know-

knowledge of this name excites his people to trust in him; and the display of this grace shews, that their trust is well founded—that it is fixed on a God who is able to help them, willing to bless them, and whose glory is connected with their everlasting salvation.

Having offered these brief hints, on a subject that would have admitted of much greater enlargement, I shall now close, with some account of our departed friend; and some addresses, which this subject and providence in connection afford.

It was at the request of *Mr. Matthew Jackson*, lately removed from our world to a better, that I have called your attention, to this subject, this day. And, although I am no friend to funeral encomiums, yet, when I consider the singular advantage of which he was the instrument to the interest of Christ in this place, I cannot satisfy myself, without a particular notice of him.

It was, by a singular interposition of providence, that his lot was cast in this neighbourhood, contrary to his own desires, intentions, and views. But here the Lord designed to make him an instrument of advancing his own glory. He entered into church-communion, in this place, March 2, 173 $\frac{4}{5}$ , nearly 58 years ago, when the *Rev. Mr. Chapman* was pastor. And although placed by Providence in a private station, he was made in this place a public good. At the death of *Mr. Chapman* a minister was chosen here, whose sentiments were in his opinion not purely evangelical, yet he thought it his duty to continue, ‘improving,’ as he expressed it, ‘what he heard that was agreeable to the gospel, and leaving the rest.’ When it pleased God, again, to open the door, he was chiefly instrumental in procuring the choice of my late highly valued and justly respected tutor, the *Rev. Dr. John Walker*. This he did, in opposition to one who, as he thought, entertained and taught those degrading sentiments of our Lord

Jesuſ

Jesus Christ which rob him of his proper deity, and reduce him to the rank of an exalted creature. To preserve an evangelical ministry, here, was the desire of his heart, and, on this occasion, he obtained his wish, he succeeded in his design. Neither do I consider it as a small honour that has been conferred on myself, when I reflect, how anxious he was, and how earnest, with me, to engage my acceptance of the call to the pastoral office in this place: and when I consider that tender regard he has shewn to me ever since—that hearty sympathy he has ever manifested under all my personal and relative trials—and that sincere affection to which even his dying breath gave testimony.

With respect to this excellent man's private character.—It exemplified the truth contained in the text; being one in whom all the christian graces clearly shone forth. He knew the name of the LORD, and there he placed his trust. God in Christ was the object of his confidence; and

and from him he derived his hope. ‘ I have not,’ said he to me, about three days before his departure, ‘ I have not gone into those excesses of wickedness that some have done. But that is not my righteousness. My dependence is only on my dear Redeemer, and, through *him* I look for everlasting life.’—Neither did his “ God forsake him.” He enjoyed a remarkable share of inward peace and serenity. He walked with God, and the light of his countenance was hardly ever removed from him. It was especially his enjoyment in the near views of death. He met the change, with composure, confidence, and joy. Without a cloud on his soul, without a dimness on his evidences for heaven, without an assaulting temptation to disturb his peace, he passed through the last trial, and fell asleep in Jesus. ‘ I have,’ said he, ‘ no fear of death ; for I know in whom I have believed : and I desire to be with Christ which is far better than continuing here.’ Under the removal of such friends, how ought we to bless God, for the hope that they

they are not lost to us ; but, that we shall meet them, hereafter, in glory !

Such an example speaks loudly to us all.

1. It points out, to sinners, the necessity and advantage of an acquaintance with God's name, of an experience of divine grace. Hear the cry from the dying bed of this eminent believer. ' Sinners, your happiness is in *God*. You know not what you slight while you reject *him*. I can tell you what he has done for me. I can declare his all-sufficiency and infinite mercy, for I have experienced them ; and witness his readiness to shew the same to you.' Such language is now sounded in your ears : May grace bring you savingly to attend to it ! Should you continue careless and unconcerned, a very different portion will be your's. Remember, the name of God is *vengeance* ; and that you shall know by experience. This will make a dying-bed peculiarly

peculiarly awful, and death the gate to judgment—the entrance into an everlasting hell. Having the means of grace, then, be concerned to improve them—Improve them, by seeking an interest in the Lord Jesus Christ, and in God as the God of salvation through him.

In a particular manner, let me recommend this concern, to the young—to the rising generation. What an encouragement, my young friends, hath this day been set before you. An encouragement, early to devote yourselves to God and to his Christ. Can you do this too soon? Can you engage in the service of God too early? Be assured, that this will never be matter of repentance to you. Rather it will give you occasion, for the same reflection that our deceased friend made to my dear children, when they were standing by his dying bed, and which, like dying *Jacob*, he joined with his blessing, ‘I have served a good master, and he does not now forsake me.’ May your earliest

earliest days be devoted to the Lord ! May the time of your youth be spent in his service ! Then shall you know, experimentally, the truth contained in those lines of the ingenious *Dr. Watts*—

“ Thus I’m prepar’d for longer life,  
“ Or fit for early death.”

2. This subject and providence speak encouragement, to the people of God. The experience of one believer is an encouragement to others. Hear its cry, on the present occasion. ‘ I must bear my testimony to the grace and faithfulness of a covenant God. Through a long pilgrimage he has been my support—from all its dangers he has defended me—under all its trials he has upheld me—and administered comforts to me. Fellow-travellers in the road to heaven, I am near the end of my journey, but never have I found my God to fail me. Whatever, then, are your lets, be not discouraged. Continue cleaving to the Lord,

hoping

hoping in the Lord, trusting in the Lord; and you shall find his grace to be sufficient for you.' Once more.

3. This subject and providence call us, to admire the grace, and extol the name of the Lord. The God of the believer's salvation must and will be the object of his praise. Contemplate our departed friend, as from a dying bed, directing the address to you: 'Come and praise the Lord. Come and consider his wondrous works. Come and unite with me in extolling him. I am an evidence of the reality and sufficiency of his grace; and I want to engage you in his praise.' The prevalence of such a disposition would prove a blessed preparative for a better world. There shall all the saints meet, and to eternity join, in the highest strains of praise, to the God of their salvation.

I conclude, with a word to those who stately attend on the ministry of the gospel in this place.

Some

Some bear the honourable name of church-members. I cannot, my friends, but consider the solemn providence that I have been now attempting to improve, as a loud call to myself. The last member is now removed, that was here, when I came first to this place. In him I have lost a praying friend. But, while I depend on an unchanging Jesus, I look to you, to co-operate by your prayers and endeavours, for the glory of God, and the prosperity of his interest. Let me recommend our deceased friend, as an example. Study to imitate him. Your attempts, through grace, shall not be in vain.—Especially, remember his love for the gospel, and his concern for its continuance. I know, that a period must be put to my labours here; and that my mouth will ere long be stopped by death. Whenever this is ordered in providence, I charge you—by your love to your own souls—by your obligations to promote the glory of Christ—I charge you—as ye shall answer it, at the dread tribunal of the

the universal judge, that a strict regard be had to evangelical principles, and that none be admitted *into this pulpit*, who do not preach the pure gospel of our Lord Jesus Christ. Thus may you expect a blessing; and hope, that your souls shall be nourished to eternal life.

As for you, my friends, who have not yet given yourselves to the Lord, in a church-relation, let this providence animate and excite you to it. Could I describe the joys and pleasures our departed friend experienced, in commemorating the dying love of the dear Redeemer, would you refrain from resolving to seek the same? I have heard him speak of them, in exalted strains. Now he has entered on an eternal communion-sabbath, and inherits a fulness of joy, for ever. But his enjoyments speak to you. May his removal be sanctified to us! And may we all meet and praise with him, in glory for ever! Amen.

APPEN-

## A P P E N D I X.

AS nothing can tend more to the encouragement of believers, than a review of the gracious appearances which the Lord makes for his people, especially when their dissolution draws near, I take the liberty of subjoining the following brief account of *Mrs. Sarah Jackson*, the wife of my much esteemed friend, who died Dec. 21, 1780.

About the age of *thirteen*, it pleased God to give her some saving experience of his grace upon her soul. And, about *twenty*, she gave up herself to God, according to the institution of the gospel.  
‘I had then,’ said she, ‘seen what a

vile sinful heart I had ; but, I hope that I was then enabled to close truly with Christ.' It pleased God to visit her with a very heavy, long, and painful illness, which she bore with great patience and resignation. This was succeeded, with a very great deafness ; an infirmity used, by the enemy, as a cause of many temptations : but, under all, her resort was to Jesus, and her dependence was fixed on him.—Her last illness was peculiarly trying ; but, the grace of her God was abundant toward her. This appears from the following declarations which she was enabled to make. ' I have been much exercised with the fears of death ; but I have now got above them. Jesus has procured redemption.—God's goodness to me is great. I have great reason to be thankful, for he has made himself known to me. Last night, particularly, I had as much as I could bear. The spirit has witnessed that " I am a child of God."—Lord enlarge the vessel.'—At another time, ' I am a poor dying

dying creature; but I long now to be dismissed. I see my interest in a dear Redeemer clear. I have a good hope through grace—a *good* hope indeed it is. All these years, I have been looking, and now in death I keep looking, for the mercy of God in Christ unto eternal life. O my God! whatever thou takest from me, take not thyself from me, Father, Son, and Holy Ghost.'

To the above I was witness; and, should the Lord be pleased to bless the recital to the comfort and encouragement of any, my heart's desire will be granted, and his shall be all the praise.

F I N I S.

CHAP. IV.

so of men good & bad & vicious  
men & of women who are not fit. I think  
such things as these I would consider  
as it becomes every man to do what he can.  
Even though good even I would speak  
of such things as I think of them  
and I would speak of them freely & openly  
and make no secret of them. I would speak  
of them I would speak of them openly  
and I would speak of them freely & openly  
and I would speak of them openly & freely

and I would speak of them openly &  
freely & openly I would speak  
of them openly & freely & openly  
I would speak of them openly & freely &  
freely & openly I would speak of them openly &

2111

